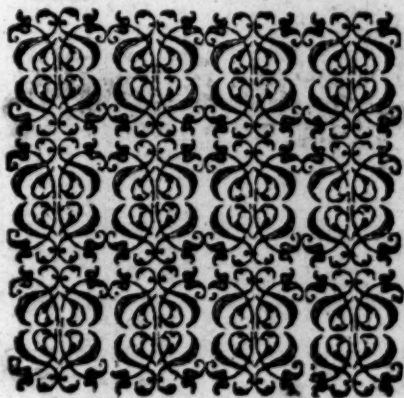


A

*Reply with the occasion thereof, to a late  
rayling, lying, reprochful and blasphemous libel, of the  
Papists, set vpon postes, and also in Paules church  
in London: against god, his truth, his annointed, the  
whole state, and vniuersall church of Christ, with a  
cattolog, of the vile termes there-  
in contained.*

( \* \* )

*ALSO, A BRIEF FE REPREHENSION, OF  
a most vile facte, ( more lately ) which though more  
priuate, yet little lesse contemptuous, and don  
also, in S. Paules church London,*



PSALME. 16. 10.

*I beleueed, therefore did I speake,  
for I was sore troubled.*

Right with its occasion thereof, to make

the day, when, perhaps, the first of the

year, the year of the first of the

in the year of the first of the

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PSALM. 16. 10.

Beloved, there, one day, I shall

for I am now troubled



Psalme. 37. 12.

The vicked practise against the iust,  
and gnasheth his teeth against him.

O ur bloody Papists, hauing bin nowe more then twentye yerres, restrained from their wonted exercises of butchery, are become so full fraught with malice, treason and desire of blood, that their hearts with the aduersaries of holy Stephen, Acts. 7. are euen ready to burst in sunder, had not one of the rabble of that obstinate bloody broode (manifest declaring what is in the heartes of all the rest of that kind) euen with the like indignation (and as it were) gnashing of teeth, lately vomitted and spewed out some part thereof, by a most rayling reprochfull and blasphemous libell, not onely set vpon diuerse postes within this citie, but euen in Paules church also: and not against one Stephen, but againste the Lordes annointed, the whole state, and all the Stephens in the land, yea, againste the Lord God himselfe, his truth, his sacraments, & whole vniuersall Church: As most manifestly may appeare by hys sayde Lybell, wher out, a brieife cattilog is collected of the reprochfull termes vsed therein, which sayd Lybell and cattilog hereafter you may reade, with the answer to the same, done by a simple brother, who (seeing no publique \* answer to so vile a man and matter, nor vnderstanding of any towards, nor euer heard the same enuied against, but by one preacher, and in one sermon only,) did both in the \* zeale of God, and his truth, and also of christian louely, towards our gracious soueraigne, & present state, set by the sayd lyble, with answer to the same, vpon diuers places within this citie, and to this day cannot heare, of friend or enemy to God and his truth, (whiche hath seene or heard therof:) for which cause the sayd brother \* presuming of more fauor, in defence of the Lord God of hostes, his truth, and his annointed. Then any that do impugne truth blaspheme God, and reproch with termes of defence, his ma-

The longer restrained, the more fierce & ravenous whē they get libertye.

\* The respects that moued this answer.  
\* A good christian, a faithful subiecte.

\* God make his as bolde to defende truth, as the wicked are in error.



\* Greate  
light, long  
time, much  
labour, pro-  
cure greate  
vengeaunce,  
wvithont re-  
pentance.

\* An Assē  
good y-  
nough to  
reproue  
such Balla-  
mites.

Malachi. 2.3

\* A good  
request, God  
moue to  
graunt the  
same.

\* Their ma-  
ny, and dan-  
gerous prac-  
tises, oughte  
to vvarne vs  
in time.

iestie, his annoited, his gospell, and professors thereof, hath  
in deede reuiued the same, with that which followeth, in thys  
manner, (praying pardon) if herein he haue passed the bonds,  
of a true Christian, and loyal Subiecte: So that, albeit,  
G O D will not vouchsafe suche curling ballamites, and  
bloudye butchers, in so broad day \* lighte, and after so ma-  
nifest declaration of trath, and so mightye confutation of er-  
rors and lyes, and that by the space of more then 20. yeeres  
together, (he will not I say) vouchsafe to answer such mali-  
cious fooles, according to their peuissh, or rather malicious  
willfull folly, by any of his diuine and wise seruants, who haue  
bestowed so much labour, & so long time vpon them in vaine.  
But rather hath opened the mouth of an \* Assē, to answer  
such dotting malicious fooles, according to their foolishnes, and  
to reprove, and reprehend their malicious, and impudent bold-  
nes, against his maiesty, his truth, and his annoited: and also  
to cast their owne filch and doing, in their own faces, least they  
should brag of their impudent boldnes, and to much cheere vpon  
themselves, in the hastening of their owne destruction.

And bicause in the sayd treacherous lybell, as I vnderstand  
that verse (line. 15.) he doth charge vs to deuise dunghills, and  
topes, to moue matter against them, (I wish, and in the Lord  
I \* desire it) that Records may be looked ouer, and a viewe  
thereof taken, of all their treacherous practises, which they  
haue attempted againste the Lordes annoited, and the state.

But during her highnes raign, (and I trow,) they will be  
found so many \* and so manifest, that we neede ney-  
ther to pretend, nor moue matter to proue  
them as they be, and as we shall finde  
and feele thē, if they obtaine their  
hoped and long looked for day,  
which God graunte they  
neuer see.

(.)

The zeale of thy house hath eaten me, and the rebukes  
of them that rebuked thee, haue fallen vpon mee.

A



A SHORT ANSWERE, TO THE MAS-  
king Patchiulls, which seeme to be of no religion at all.

But very Atbists, and Hetbenists, bicause they  
denye God, in all their honorable doings:

Turne thy cloake on the  
other side.

Turne ouer the chaine, good Iacke an ape  
But keepe well cut behind thee,

Least Smithfield fyre doe burne thine arse:

If Heretike it finde thee.

God graunt her highnesse, long to raigne,

Not onely here but euermore:

Yet must we not forsake our sayth,

Though we be martred therefore.

And as for all your cuniuring knackes,  
the times will trye who loues her best:

But puritane if she will not be,

If long shee liue, I thinke her blest.

Our Martridomes we see you meane,

Yet Martirs names, you do enuie vs:

\* And therefore dunghils be deuised,

with toyes to make you fooles, defye vs.

Well shameles marchants play your parts,

As impudently as you will:

We thirst for that which you do threat,

Let come the cup, and then be still,

But make you sure, when you haue shed,

The guiltles bloud which you pretend:

\* The curse of God will roote you out,

And bring you all to shameles end.

The treche-  
rous papists,  
his reproch-  
ful, blasphemous,  
and  
lying lybell.

\* Their dūg-  
hil trecherye  
he termeth  
toyes by vs  
deuised, but  
if their oc-  
casions, vver  
duely taken,  
vvhich they  
iustly offer,  
they should  
be like mar-  
tirs, vwith  
Story, Feltō  
and others.

\* If Papists,  
had Gods  
vengeance  
in their po-  
uuer, both  
Prince and  
people, should  
be consumed  
in an houre.

If the printer, which printed the rayling motions of late, against  
the catholikes, will take the pains to print as many moe of these  
short aunsweres with speede, Let him goe to the signe of the  
Rames horne, in raskall rowe, and he shall haue a knaues beade  
for his labour, to line him a greene bud against Christmas.

**A briefe cattilog of the reprochfull  
and blasphemous termes vsed in the aforesayd Lybell,  
against God, his Gospell, his annointed, and  
the whole state as followeth.**

2. Timo. 4.  
14. 15.

Behold with vvhhat villanous and reprochful speeches this young **GOLIAH**, blasphemeth god, in desying the host of Israel, euen Gods Church in England: and as it vvere, euen curseth our **DAVID** by his gods: or rather, an other **RABSA-**

2. Sap. 17.  
read the cha.

Esa. 36. reade  
the chapt.

**KAH**, sent from the Romish **SENACHERIB**, vvyth a mouth full of all manner of villanus and reprochfull blasphemys, against God, his religion, the Lords annointed, euen our godly, lawfull, and most gracious **HESEKIAH**, with the whole state, and so consequently, against Christ Iesus, and his vniuersall Church, a part whereof, our Church of England is.

**I** **Pyrrinus**, masking **Hatchiuis**, verye **Athists** and **Hethinists** deniers of God, all our doings horrible, deuisers of toies in dig-hills, apes heretikes, raylers, persecuters, contrurers, enuiers of **Martirs**, fooles, shameles impudēt, threaterners & pretendes of gilty bloudshed, thinking our soueraigne not blest, but by condition. Finally such as Gods curse wil roote out, and bying vs al to shamefull end.

By which speeches of tongue and pen, together with some practises knowne, (but mo in secreat) we may see as in a glasse, if wee would beleue, or experience could teach, what is in the hearts of all obstinate **Papistes**, of whom this infallable maxime was giuen of late: **Papistes** suppressed, practise treason, **Papistes** gitting libertye, murther cruellye. Of which not onely England, but al landes wher they are, eyther haue bine, or presently be, feling witnessles: Better therfore such in time were iustlye executed, then **Prince** and people should be giltyes murthered.

Luke. 19. 40.

**I** F so impudent boldnes, and reprochfull blasphemies, of so proude & vile a **Philistine**, and so raylyng a **RABSAKAH**, shold haue had none answer, God vwould surely haue caused stones to crye, as he hath opened as it were (but the mouth of an Assē) in respecte of the godly learned, to cheke the boldnes of such blasphemous **Balamites** and raylyng **RABSAKEHS**.

They

They set their mouth against Heauen, and their tonge wal-  
keth thorough the earth. Psal. 73.9.

They go to and fro in the euening, they barke lyke dogges,  
and goe about the citie: behold they bragge in their talke, and  
swordes are in their lippes.

This as true  
of the po-  
pish genera-  
tion, as of al  
mens gene-  
ral corrup-  
tion.

The wicked be strangers from the wombe, euen from the bel-  
lye haue they erred and speake lyes, their popson is lyke the  
popson of a Serpent.

A reply to the aboue sayd late rayling lying libell of the mas-  
king papists, set vpō posts, who not only seme (but flatly shew)  
to be in dede non of gods religiō, but are the very apes of god,  
of Christ, of Jewe, of Gentill, of Turke and of all heretikes,  
from whom they haue patched vp as well (in opinion, as ce-  
remonies) theyr masking mometry and mingle mangle cum  
pur, of iudisme, paganisme, ientilitie and heresie, and haue con-  
firmed the same with coniurationes, magicall artes, false mi-  
racles, lying wonders, deceuable signes, malicious deuises,  
treasonable practises, and horrible murders. And that so ma-  
nifest, as their dad the deuill can not without blushing denye  
the same.

Their sayde  
religion also  
beutified  
with Idola-  
try, ipocrisy,  
superstition,  
vaine glory,  
couetousnes  
cussionage,  
simony, ex-  
tortion, bri-  
bery, perjury  
forgery,  
whoredom,  
adulteryes,  
&c.

Thy cloake thus turned on the right side.

None that hath eyther naturall wit, or grace, wil holde or a-  
lowe such a religion, but only such: as because they receiue not  
the loue of the truth, that they might be saued, God therefore  
sendeth them strong delusions that they shoulde beleue lyes,  
that al they might be damned, which beleue not the truth, but  
had pleasure in vnrighteousnes.

*The replye of a true christian, and there-  
fore a faithfull subiecte.*

**T**urne frō thy Pope thou Iacke an ape,  
and kepe vvel thy necke I vise thee:

Least halter, axe, & hel the take,  
if traytour they doe finde thee.

Our Quene her grace, God grant long life,  
both here (in deede) and euermore:

**V**who seekes your loyalte and fayth,  
and not to martire you therefore.

You shall  
perseue  
both libell  
and answere  
the better, if  
you confer  
proes wyth  
proes & mi-  
ter with mi-  
ter.

Tis



Tis you by all your trecherous facts,  
 vwho well declares you loue her least:  
 Bicause to Christ shee cleaueth fast,  
 and doth defye your Romish beast.  
 As by your vvishe conditionall,  
 if puritan shee will not be:  
 You doe bevray your meanings all,  
 against her and Christs veritie.  
 Your martridomes thers none can meane,  
 bicause you Martirs cannot be:  
 That erst by dunghils most vncleane,  
 of late did practise treachery.  
 VWhich novv you say was in respecte,  
 That martirs names vve doe enuy you:  
 Therefore dunghils (you deuised,)  
 to practise vvhath the state might rue.  
 VVhom you tearme fooles, thrice fooles againe,  
 if treason now may turne to toyes:  
 And not with speede such facts restraine,  
 by God and mans most secreat lawes.  
 For albeit you iest and skoffe,  
 gods lawes such leude facts will not beare:  
 But rather such in time cutte of,  
 that all the rest may stande in feare.  
 VWhich cup if it come to your lot,  
 what Martirs (trouu you,) are ye then?  
 That suffer for so vile a fact,  
 as traytors leuue and vicked men.  
 Els prouerbe olde may proue to true,  
 oft vsed novve and long agon:  
 That Pot which oft to Pond doth goe,  
 at length with greife coms broke home.  
 Tis not the death that martirs make,  
 all godly vvise men doe accorde:  
 But such as truth doe vndertake,  
 and suffer torture for the Lord.  
 From which how farre (be all your rout,)  
 that doe, and haue, these twenty yeare:  
 Still laboured truth to roote out,  
 and his most true annointed here.  
 Like vipers broode (play yee your partes,)  
 so leude and trayterously still:  
 That's time you had the thing you thirst,  
 for to preuent your vicked vill.  
 But so or not, of this be sure,  
 for giltles blood (vvhich you haue shed.)

God

Gods curse (on you) villaye endure,  
 vwith endlesse vroe (vpon your head.)  
 From vvhich good Lord most safely keepe,  
 all thine elect, yet gon astray:  
 From Turke and Pope doe them vpske,  
 home, bring to Christ the onely vway.  
 Preserue our (Queene) most mighty Lorde,  
 Reueale her foes, and them restrainer:  
 That she and vve vwith one accord,  
 may laude and praise thy holy name.

**I**f the late wryter, of the aboue sayd rayling, skoffing, and ly-  
 ing lybell, against the auncient, onely, and true catholikes  
 (in deede,) and in defence, of his masking mometry, and  
 dunghill trechery, wilbe no better occupied hereaf-  
 ter, he may (happely,) line his owne necke with  
 an halter: and so not onely, want a knawes  
 head, to weare a greene budde, againste  
 Christmas, but also lacke eyes, to  
 seeke out (his own directed signe  
 and place, of the Rams horn, in  
 raskal row) which he so, shal  
 yet soner finde, then the  
 right way to heauen  
 by the Popes  
 direction.

(.)

*A fit re-  
 ply to the  
 leaude pa-  
 pist, his  
 reprochful  
 gyrd a-  
 gainst the  
 Printer.*

**The**

**Bi.**



¶ *The petegree and practise of murther-  
ring Papists, set from their auncient bloody predecessors,  
(of great antiquitie.) Euen from Esau, which was  
the son of Ismael, which was the son of Nem-  
rod, which was the son of Lamech, which  
was the son of Caine, which vvas the seede  
of the Serpent, the eldest sonne of  
the deuill, and the Papists  
eldest brother.*

Gene. 15. 23. **C** An the Blackemore chaunge his skinne, or the Leopard  
his spottes? Then may treacherous and mercilesse Pa-  
pistes, become mercifull and loyall subiectes. But if the firste  
will n. ner be, then let obstinate Papistes neuer be trusted: for  
they haue bin, they be, and euer wilbe, very 1 Cainites to Abels,  
2 Ismaels, to Isaacks, 3 Esaues, to Iacobs, 4 Sodomites, to  
Lothes, 5 Pharaoes, to Israel. Wea, they be those 6 Philistines,  
that stoppe the wells, and poyson the swete waters, not of A-  
brahams wel, but euen the wel of waters of life. They be those  
7 Hettities, Gargasites, and Amonites, &c. which God hath gi-  
uen into the hands of our Iosua, to bee viterly destroyed: with  
whom no couenaunt must be made, no compassion had, neither  
must our sonnes, and daughters be giuen, nor theirs by vs ta-  
ken in marriage. They be those 8 thorns in our eyes, & prickes  
in our sides, because they be not as God commandeeth 9 They  
be those dissembling and subtle Gibeonites, that deceiued good  
Iosua. They be those 10 Achans, who by stealing, hiding, and  
retayning, the accursed babilonish golde, and garmentes, doe  
trouble the whole host, of Gods church in Englande (and els  
wher:) They be those 11 Amalakites, which make war with  
the Isralites, and will not let them passe, toward the promised  
land. They be those 12 Iannes and Iambres, (that did, & euer  
will) resist Moses and Aran. They be those 13 aduersaries of  
Iuda and Benjamin, which being receiued to build gods house  
with vs, doe more hinder the building thereof, then their an-  
cient predecessors, being wisely reiecte, with all their malice,  
subtillty and force, could doe. They be those malicious 14 Sand-  
ballats



*Ballets*, with the rest, that conspire to make warre againste *Ie-*  
*rusalem*, and to hinder the building. They be those 15 *Hanins*,  
 which dispise, and dispise the worthy messengers, of the true  
*David*. They be those 16 *Nababees*, which wil make no con-  
 naunt, with *Israell*, but vpon this cruell condition, y they may  
 thrust out, the right eyes, of every true *Israhel*. They be euen  
*Indasses*, to *Christs* 17 own person, and vnto al true christians,  
 yea, they be that seede of the 18 *Serpent*, which from the begin-  
 ning haue, and vnto the end wil (euen by Gods owne testimo-  
 ny) beare a deadly enmity, against the holy seve. They be those  
 19 *Leapers*, with who who so companioneth, be infected. They  
 be that pitch, which 20 who soeuer toucheth, be therewith deiled  
 They be that 21 *venome*, which who so tasteth, be therewith  
 poysoned. Finally, they be the very dagger to the heart, the  
 speare to the side, y knife to the throte, the halter to the necke,  
 and also, fire, sword, and what torments els (the deuill and they  
 can deuise) against *Christ* and al true Christians. Trust suche  
 who dare, beleuee such who will, make league with such that  
 list, for if they once get libertye, they will practise their olde  
 maxime. There is no promise to be kept with Heretikes.

51  
 2.Sam.10.2.  
 16  
 Sam. 11. 2.  
 17  
 Mat.26.49.  
 18  
 Gene.3.15.  
 19  
 Leui.13.4  
 44.45.46.  
 20  
 Eccl. 13.1  
 21.  
 Deut.32.  
 32.33

Their throte is an open Sepulcher, they haue vsed their  
 tongues to deceit, the poyson of *Aspes* is vnder their tongue,  
 whose mouth, is full of cursing and bitterness, their secte are  
 swift to shed bloude, destruction and calamities, are in they  
 wayes, the way of peace they haue not knowne. The feare of  
 God, is not befoze their eyes. Rom. 3.

This as true  
 of the po-  
 pish genera-  
 tion, as of all  
 mens gene-  
 rall corrup-  
 tion.

The wicked watcheth the righteous, and sekeeth to slay him.  
 They haue drawen their sworde and haue bent their bowe,  
 &c. to slay such as be, of vpright conuersation.

**O** Vr Papists do themselves bevray,  
 Denying princely loyalltye:  
 whome they by Gods vvords shoulde obeye,  
 and yelde to *Christ* his veretye.  
 VWho haue now fully tyentye yere,  
 ben moued vvith passing clemency:  
 By Gods moste high appointed here,  
 for to forsake all papistrye.

B.2

In all

In all which time, they haue not ceast,  
 but passed still from land to sea:  
 To practise with their romishe beaste,  
 of Englande hovve to make their praye  
 Their practise first, vvas to begin,  
 to murder persons of great fame:  
 By vvhich Popes blessing, thought to win,  
 but gat gods curse, to their great shame  
 Also a Bull vvas like vvisse sent,  
 and solemnly set vp neere Powles:  
 VVhich Felton (I trovv,) did repent,  
 or els is now vvith damned soules.  
 The effecte whereof vvas to dissuade,  
 all subiects from true loyalty:  
 That they the better mighte inuade,  
 both Prince and people vtrerly.  
 And to that ende large pardon gaue,  
 to all that vvoulde the Pope obeye:  
 VVhose blessing (his) they cannot haue  
 except (their state) they doe betraye.  
 Their North rebellion, was a taste,  
 vvhath mischiefe more they did pretend:  
 If God (iustly) had not them chaste,  
 and mightily our state defend.  
 Their weiterne practise, by their priest,  
 VVho greus, & beads, to il end brought:  
 Doth argue, that our bloud they thirst,  
 which (bucherlik) they ment taue wrought.  
 VVho by such knacks, would marke their owne,  
 against the slaughter day should bee:  
 Thereby, the better to make knowne,  
 vvhoe should to sword (most cruelly.)  
 According to their (blacke decre.)  
 most (bloudily) conspired at Trent:  
 To sak al landes who ere they be,  
 that doe professe Christs Testament.  
 I cannot passe their Iudas kisse,  
 and butchery late done in France:  
 VVhich wel declares, the Pope & his,  
 will murder (all) the selues raduance.  
 It vvete to long for to repeate,  
 al trecherus pranks, don at home,  
 That most haue now, I fer forgeate,  
 but yet I wish, vvete al made knowne.  
 And euen set before their eyes,  
 to see if shame vvil make them cease:

Orde



Or els to moue vs to be vvise,  
in time (such vvolumes, for to repress.  
Then shoulde bee seene apparantlye,  
no dunghil toyes vve neede deuise,  
To proue them traytors, (as they be,)  
to al that are, or will be vvise.  
And though they haue had ill successe,  
their practise yet dooth not decaye:  
As their late Lybell doth expresse,  
the vvwhich their malice doth display.  
VVhich as before, you vvell may see,  
and by a brieve collection.  
Of such vile termes, as therein be,  
vvwhich is their iust detection.  
That being by themselves bevvrayde,  
least credited they ought to bee,  
And lesse then, shal vve be afrayd,  
of their long hatched, trecherye.  
But if vve be not vvarnd heretear,  
their practise ill, may come to passe:  
And vve foresee, vvhen tis to late,  
and then crye out, vvoe, vvoe alas.  
But God that (oft) hath heretofore,  
reueald and stayed, their hatched ill:  
Hath yet like mercye, stil in store,  
if we obey his holy vvill.  
And great account make of his word,  
his preachers peace & plenty heare:  
And (vvholly novv) turne to the Lord,  
no ennemies then, vve neede to feare.  
But vvake in truth, and holynesse,  
and zealouslye, runne our our race:  
Our God vvill then our foes repress,  
and still preserue vs by his grace.  
That vve may prayse him all this lyfe,  
and aye in heauen euermore:  
VVhen God by death shall end our strife  
and giue vs ioyes surpassing store.  
Such as vvith eye can not be scene,  
nor here vvith heart, conceaued bee,  
Vnto which (Lord) preserue our Queene,  
and all that doe beleue in thee.  
Amen, amen, say vve againe,  
such grace on her, and vs bestoe:  
That after long & godly raigne,  
both shee and vve to blisse may goe.

Keepe



**K**Epe not thou silence o God: be not still and cease not, o God.

2. For lo, thine enemies make a tumult: and they that hate thee, haue lifted vppe the head.

3 They haue taken crafty counsel against thy people and haue consulted against thy seareat ones.

4 They haue saide. Come, and let vs cut them off from being a nation: & let the name of Israell bee no more in remembrance.

5 For they haue consulted together in heart, & haue made a league against thee

6 The tabernacles of Edom, and the Ithmaelites, Moab, and the Agarims.

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus.

8 Ashur also is ioyned vwith them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou \* to the, as vnto the Mediamites. as to Sisera & as to Iabin at the river of Kishon.

10 They perished at En-dor & ywere dogue for the earth.

11. Make them, euen theyr princes lyke Oreb, & like Zeeb: yea, all their princes lyke Zebah, and lyke Zalmuna.

12 VWhich haue sayd (Let vs take for our possession) the habitations of G O D.

13 O my god, make the like vnto a whele, and as the stubble before the vwind.

14 As the fire burneth the forest, & as the flame setteth the mountaines on fire.

15 So persecute them vwith thy tempest, and make them afraide with thy storme.

16 Fil their faces with shame, that they may seeke thy name o Lord.

17 Let them be confounded and troubled for euer: yea, let the bee put to shame and perish.

18. That they maye knowe that thou which art caled Ichouah, art alone, euen the most high ouer all the earth.

The tabernacles of the romish, addome, 17 sh. \* Acts. 19. 24. malites, and Ammonites, euen the Pope, 25. 26. 27. 28.

Cardinals, Leagues, Abbates, Priests, Ministers, Priors, Runns, Hermits: (with Dsal. 79. at 9. 9 Helpe vs O

popish Bishops) Deans, Archdeacons, par- God of our sal

sons, Vicars, Priests, Archdeacons, Doctors, uation, for the

Professors: unto whom A fur also is ioyn- glory of thy

ed, euen all the popish Princes, Princes, name, and de-

Dukes, Earles, Lords, &c. VVho haue, & huer vs & be

will be, in uenue to these romish children, mercifull vn-

of the romish Lot, Selah. Doe \* to them to our finnes,

O Lord: vnto the Mediamites &c. for thy names

Also that romish Lot, hath yet other sake.

children: as popish Comensaries, Offshals, 10 VVherfore

Registers, Summers, Verifiers, Clarkes, should the

Sexons Organ maker, Or an blowers, Or heathen saye,

gan players, VVaxchandlers, their cake where is their

God makers, with Alexander the Copper God? let him

smith, and \* Demetrius the siluer smith, be knowne a-

who cal the afore sayd crafts men together, mong the hea-

(saying first.) You se (that by these crafts) then in our

we haue our Gods. Moreover, yee see and fight, by the

here, that not alone, at english Effesus, vengeance of

but almoste through out the worlde, these thy seruantes

Pauls haue perswaded, and turned away that is shed.

much people (saying) that they bee not gods

that be made with hands, neyther will God

be worshipped, by such extrenall trum-

peries, but as he is a spirite, so in spirit and

truth, must he be worshipped: So that not

only this thing is dangerous vnto vs, that

our arts and trades should be reprened,

(but also) that our romish sinuagor, our

great cake God, Mistres Missa, and un-

holly father, (with the rest of our ware)

should be nothing esteemed: & that it wold

come to passe (which God hasten) that so

great mischises (I should saye) mag-

nificence, which but fewe in the worlde

(thanketo God) do now worship, should

be utterly destroyed.

Now when the sayd crafts men here

the, they are full of wrath, and crye out so

loud, (saying,) great is Diana of the Ro-

mans, that they fill cities, and countreyes so

full of confusion, that like mad men they

rush (as it were) vpon Gaius and Ari-

starkus, Pauls companions, and withoute

all law, conscience, or naturall affection, doe

without ragous cruelty, by violent hands

upon them.

These Alexander, De-

metrius, with the rest, doe muche euill to

Pauls, of whom let all Timothies beware

also, for they with stand al preaching fore.

The Lord reward them according to their

works, (except they repent.) Helpe vs O

God. Asit soloweth in the margin.

praise.

**O**H, almighty and eternall God, and our most mercifull and louing father, we most humbly beseeche thee, to be mercifull to thy whole vniuersall church, and to euery part and member of the same, (especially to thy churches of England and Irelande) and therein, as both naturall, and christian duety nerely bindeth vs: we commend vnto thine almighty power, vwise prouidence, fatherly protection, and great mercyes, our most gracious, naturall, louing, and mercifull soueraigne, **QUEENE ELIZABETH:** Beseeching thee Oh deare father, as thou of thine especiall grace, and vnmesurable goodnes, diddest preferue (& euen miraculouly) defend & deliuer, her royall maiesty, from the cruell pawes and bloudy gawes, of the woluish and cruell \* Papistes: and to thy great glory, our singuler comfort, and her highnes immortal fame. Hast placed her in thy throne royall, where thou Oh Lord **G O D**, of hostes, (vvith no lesse povver, protection and mercies, hast novv more then tventye yeeres) preferued her highnes, in a most godly, peaceable, glorious and happy raigne, and that not onely, contrarie to the expectation and lying propheties, of her asoresayde, bloudy enemies, but also, of their malicious and (many) purposed, and practised treacherous attempts. For vvich vve thine english christians, and her highnes faythfull subiectes, with all the churches strangers, vvithin this lande (vvho vvith vs by her highnes) partake like blessing: doe (euen from the depth of our hartes) render vnto thine high maiesty, most humble, hartie, and continuall thanks. Beseeching thee also, Oh deare father, both to continue thy like mercies, in still preserving her highnes, (from all the cruel attempts, and treacherous practises of that bloudy generation, \* and also to print deepe in her highnes royall hearte, and in the hearts of vs her faithfull subiects, a due consideration, (and a contidual remembrance) of so greate, so many, and so especiall mercyes: ) which both may moue to more thankfulness vnto so almighty a God, and so mercifull a father, and more careful obedience vnto his holy will, reuealed in his vvorde, and also preuoke vnto more earnest, hartie, and continuall prayers vnto God, for her highnes, godly, peaceable, long and prosperous raigne ouer vs: to the great glorye of his name, the aduancement of his gospel, the ioy of her maiesty, the greate griefe of (her) and gods enemies, the singuler comfort of vs her faithfull subiectes, and the preservation of our common vvealth and countrey.

And to these asoresayd endes, we likewise beseech thee, Oh heavenly father, to giue, continue and increase, vppon her highnes most honorable pryncesse counsell, her Nobles, Byshoppes, vvith all (in auctority) and the whole inhabitantes of this land, all such thy fauorable graces and blessings, as thou best knowest, vvhat in euery one, of ech calling, may most, set forth the thinge of vne glory, and most continue thy mercyes towards vs, the vvhole inhabitation of this land, and also best flaine vs in all duties towards thy maiesty, and one towards another, to the better furnishing, and furthering vs, in the vvayes of our endles saluation and glorification, through thy free mercyes and the onely merites of Christ Iesus our onely and alone savior.

\* Christ and his church, all christia princes & commonwealths, haue non so pestilent & trecherous enemies being surprised: nor anye so cruel, bloody, & merciles getting liberty: as be that viperous generation, the bloudy Papists: (al the vvorld to witnesse.)

\* Let vs hartly beseech God, to preserve her highnes, from the trecherous attempts of the butchering papists, for (except they) it may instantly be coniectured Ther is not in the vvorld (at home or abroad) anye one that vvould wish so godly, so gracious, and so mercifull a Prince, her least finger (once to take.



In whose name also, Oh heavenly father, (we likewise) and euen (as for our ouvne soules) do commend vnto thy like mercies, all christian Princes, Maistrates, Pastors and people, in all kingdomes, countries and cities, vvhether thy Gospell is truly preached, and thy name truly called vpon: Among vvhoim (we especially) commend vnto thy mercies, all those that be by any meanes, in any manner of affliction, (most chiefly) such as suffer for the testimonie of Christ, his glorious gospell, and censeritye thereof, vvwhether vnder the Turke (or the moste cruell aduerfaries to Christs, hys truth and all christians, the butchering Papistes:) beseeching thee, to minister more comfort vnto such, by peace of conscience, and assurance of such endles ioyes, as all the afflictions of this lyfe is not worthy of, neither can be vttered, or concealed or the deuill (with his,) can minister discōfort.

Secondly, we commend vnto thy rich mercies, all those, which by the greuousnes, and horror of their sinnes and feeling, Gods seuere (but most iust iudgement) for the same, without feeling (as yet) anye taste of Gods free mercies in Christ: beseeching thee (which art faythfull) and by the mouth of S. PAVLE, hast promised, not to suffer thine elect to be tempted, aboue that strength, which thou vvilt minister vnto them, but in the middes of the most desperare temptations, wilt make away, that they may be able to bear it, (fulfill O Lord in thy good time) the truth of this promise, vpon all those which are, or shalbe, so greuously tempted, that after thou hast shewed the so heuye things, they may vvith more gladnes, receiue thy sweete and free mercies, through fayth onely in Christ Iesus.

Lastly, we commend vnto thy mercyes, euen all such, as be afflicted, by any crose or calamity, vvhat soeuer, and where soeuer, beseeching thee O most gracious God, vvwhich art the father of mercies, and God of all comfort, to minister such mercies, and such comfort, vnto euery one afflicted: as thou best knoweth, vvhat each one in their seuerall case, doth, or shal, moste neede, and as most may glorifie thy name, in the free saluation of all thine electe, vvwhether by blessings, crosses, sicknes, health, life, or death, all which graces, (before named,) and all others, which thou Oh father, best knoweth, most needefull for vs and thy vvhole church, doe we most humbly beseeche thee, to graunt euen for Iesus Christs sake, in whose name vve aske the same, vvith that pryer which he hath taughte vs, in vvich all our wants be comprehended.

Our father. &c.

O Eternal God, father of our Lord Iesus Christ, and thorough him also, our most louing, merciful and heavenly father, vve most miserable, vile and wretched sinners do render vnto thy deuine maiesty, most humble and hartly thanks, for that thou hast of thy rich mercies through the merites of thy Christ, our onely and alone sauiour, called vs from popish blindness, hardnes of heart, contempt of thy word, wilfull ignorance, vvith other corruptions of life, and religion, vnto the knowledge of thy truth, and true  
faith



faith in thee, & vvhō thou hast sent, Iesus Christ: beseeching thee O dear fa-  
 ther, for his sake, in like mercies, to call all the rest of thine elect in thy good By their cō-  
 time, from like blindness, ignorance, and corruptions, (especially) such as be spiracies, tu-  
 seduced, by the deceaued doting, wilful, and bloudye Papistes. That if mults, tre-  
 thou haue any sweete Roses, among those stinking weedes, nettles and cherries and  
 bryers, who picke 1 & annoy the vvhole land, if thou haue any cleane shepe, butcheries.  
 among those filthy and stinking goates, vvhose stench and poyson infec- 2  
 teth the 2 heauens. If thou haue any elect Lambes, among these rauinous Euen Gods  
 and murdering VVoolues, vvhich deuoure the flocke 3 of Christ, in al parts church, mil-  
 of the world, vvhether they be vnricd. If (I say) thou haue any one elect among litant, vvith  
 so vile, trecherous, and bloudy a generation Cal them vnto the knowledge their here-  
 of thy truth, and true sayth in our Lord Iesus, and vnto the fellowship of fies, Idola-  
 thy saints in light (and as for, al the rest) of that bloudy generation, repress tries, super-  
 their rage, disapoynt their hope, make frustrate their desire, reueale their sticions, and  
 practises, bring to naught their conspiracies, scatter all their deuises, and in fooleries.  
 thy good time, so confound them (in thy iustice) as may make most for thy  
 glory, the comfort of thy hole church, the safety (of our gracious soueraigne) Most lamenta-  
 and all christian magistrates, and the peace, and preservation, (both of our) bly, b, ignorance,  
 and all other common wealthes and countries, vvhether thy gospel is prea- & misbelife,  
 ched, and thy name truly called vpon. Amen. & most cruelly  
 with persecuti-  
 ons by pretence  
 of law, & flut  
 butcheries, a-  
 gainst both lawe  
 and nature.

**Doe not I hate them O Lord (that hate thee) and do not I er-  
 nestly contend with those that rise vp against thee. I hate the  
 with an unfained hatred, as they were mine bitter enemies,** Plal. 139.

**O**H be merciful, deare father vnto vs (the inhabitants of this English  
 Iland) Oh turne vs, turne vs, (turne vs all, from our horrible sinnes and  
 wickednes) which deserueth, and vvil procure, (if speedely wee repent not)  
 rather a Mary, or a wicked Athaliah, the the cōtinuance, of so merciful a nd  
 so gracious an (ELIZABETH.) Oh turne vs, turne vs, yea turne vs, after so  
 great knowlledge, and so long a time of repentance, (vvholye vnto thee)  
 That thou mercifully, Oh Lorde God of hostes, mayst both turne thy face  
 from our sinnes, (and turne from vs al those plagues,) vvhich our greuous  
 sinnes doe iustly deserue, and so continue and encrease, thy vnderferued  
 mercies vpon vs, and our posterity, that thou mayst haue (an English peo-  
 ple in this English Iland) to prayse thy name, and to magnifie thine almigh-  
 tye maiesty, and great mercies, euen to the comming (of the Lord Iesus in  
 the Cloudes.) To vvhom with the father, and the holy ghoste, three distinct  
 persons, & one most glorious God, be euerlasting praise and glory in his  
 church, and throughout all generations, for euer and euer. Amen.

**C.**

**Ob.**

O H almighty and eternal God, and our most merciful, and louing father, in Iesus Christ. VVe most miserable, vile and wretched sinners (most vnworthy of the least of thy mercies) do most humbly beseech thee O dear father, euen for thy Christ his sake, to pardon and forgiue (all our sinns and wickednes) committed against thy deuine maiesty, in thoughte, worde, and dede: (especially those sinns that we haue committed sence wee were of discretion,) and more speciall since we came to the knowledge of thy truthe. But most of all vve beseeche thee (O most mercifull father, and euen in the bowels and blood of Iesus Churche, to forgiue vs all our sinnes committed (these more then twenty yeres past) especially the contempte of thy word, despising, or not regarding, nor beleeuing thine embassadors, vnthankfulness, lustes of the flesh, lustes of the eye and monstrous pride of lyfe, (and the abuse of all thy benefites) vvith all our other sinnes, ignoraunces, and iniquities, (what soeuer) committed againste thee, in so cleare lighte of thy Gospell, and long continuance thereof, and that after so vvonderful mercifull, and miraculous a deliuey from so great a thraldome, both of bodye and mind (euen from the palpable darkenes and crueltye of both the hellyth, and romish Pharoes and ipanish captiuey: and also after the gyfte of so gracious, so mercifull, so naturall, so louing and so lawfull a Princesse, (as of that seekes this land) nor any land hath seldome (if euer) had or heard of the like: And that which more is (God with her highnes) hath (as it were) set wide open, the doores and vvindows, of his riche, and bottomlesse mercies: not onely geuing but crediting vs once more and that aboute tventy yeres togeather) vvith his chiefe pearle (and onely pledge of his mercie) (euen his Christ and holy gospel.) But vvith the same, such increase of knowledge, of godly preachers, of plenty and peace, as the like so long togeather hath in this land, bin seldome seene, or in any land heard of, and that vvholes (ther is vvar, or vvant of like blessinge) almost among all our neighbours, round about vs. These, these (I say,) these sinnes committed against so merciful, and so louing a God and father, after so great deliueries, so many and so great blessings, vvith so long continuance thereof. Doe vve moste humbly and hartely (and euen vvith prostrate knees and hearts, (and if it wer possible) asvvell with droppes of blood from our very heart rootes) as vvith teares from our eyes,) most humbly (and euen for Iesus Churche his sake,) pray pardon of, and also that thou in like mercies, vvilt vouchsafe both to continue, and increase all thy sayd former graces and blessings vpon vs (the inhabitantes of this English Iland) vvith a more plentifull dewve of thy grace and holy spirite, that may vvorke novv at the last, in the hearts of vs all (from the highest to the lowvest) both an hearty and vnfayned repentance of all our sinnes past, and a more forcible measure of mortification of all our vile corruptions, and whole body of sinne: vvith a like forcible renewing into holines and righteonsnes of life, that novve after more then tventy yeres learning thy gospel: vve may more carefullye endeouour to lyue the same) and so vvith this olde yeere 1578. may caste of the olde man, vvich is corrupt through detestable lustes, especially the lustes of the flesh,



flesh, the lustes of the eyes, and pride of lyfe, vvith the rest of the vvorkes of the flesh, (as in Galathians, 5.) and put on the newv man, vvwhich after god is created, in holines and true righteousnes, vvith other fruite of the spirit. As also Gala. 5. and therein (as the end of our deliury) vvake roundly, and sincerely before the Lord our God, all the dayes of the rest of our life. For it is (sayth holy Peter) inough, that vve here spent the time that is past of the lyfe (euen novv more then 20 yeres) in so clear light & peace, of the gospel after the lustes of the Gentiles, walking in vvantonnes, lustes, drunkennes, in eating, drinking, and in abhominable Idolatry, blasphemye, vvhooredome, vsury, briborye, simonye, extortion, crueltye and such like: the doers vvhereof shall neuer (vvithout speedy repentance) inherite the kingdome of God. Sith therefore, there lyeth no lesse daunger of our loose vvalking in so long, peaceable and cleare light of the gospel, then the procuring blasphemie to God, slaunder to his gospel, Gods vengeaunce on vs in this lyfe, and euerlasting damnation in the vvorld to come. (Let vs I say,) novve at the last, turne vvholye to the Lorde our God, that he may turne his face from our sinnes, and turne from vs all his heauye plagues, due for the same: & also continue and increase (vpon vs) his vnderferued mercies, to his glory, and our comfort, edification, preservation, and sustentation, in this lyfe, and euerlasting saluation and glorification, in the lyfe to come, through his fre mercies, and only merites of Christ Iesus his sonn, and our alone and only sauour.

To vvhome vvith the almighty spirit,  
be all prayse, honor, glorye,  
might, & dominion, now  
and for euer.

*Amen.*





[illegible]

its firmness and only because of this  
and that reason is the best to come  
up with, and this is the only reason  
to be in the world, and our comfort, pleasure

its form, and on slope

...only 12 years.

To whom with the same have been

de l'empire, de la nation, de la religion.

von, nehmen: 30, 20, 10

and for cost.

— 25 —

000



41X

100

**A brieve reprehension, of a most vile**  
fact, lately committed, euen in Saint  
Pauls Church, London.

*Thou shalt not hate thy brother in thin heart, but thou shalt* Leui. 19. 17.  
*plainely rebuke thy neighbour. and suffer him not to sinne.*  
*Them that sinne, rebuke openly, that the rest a' so may feare.* 1. Tim. 5. 20.

**S**ince the wytyting of that aforesayd, I heard of a villanous and most vile fact, (which was) that a Ruffin (or rather, an hell hound,) and euen in the church of S. Pauls London, did lay violent hands vpon a godly preacher, an Embassadoz of the mighty God, euen the Lord God of hosts, Lord and King of heauen and earth. Which albeit, the same be more priuate, then the aforesayd lybel, yet because (in parte,) it is a like contempt of gods maiesty, and a dispite (as it were) to the Lords annointed, and the state, and an outragious, villanous violence, to the sayd Embassadoz of so high a maiesty. And also, not the first, (though not in that place,) I coulde not but somewhat speake thereof, and the rather, bicause (as is said: it is in part) a like contempt with the former.

And that it might (in deede) lacke nothing of a most manifest contempt, and villanous violence, to the Embassadoz, of so high a maiesty, it was don chiefly (for rebuking blasphemy of Gods name) and euen in his temple, in S. Pauls church London: where the aforesayd contemptuous lybel, was also set vp.

The which by the way, (offereth this coniecture) that if the author, or setter vp of the sayd lybel, be not the same person, that did this villanous fact also, yet, it is verve likely, that the same was don, by one of that crue, who being so full straighte with malice, and indignation, against the Lord, his gospel, his annointed, and the state: that neither conscience towards god, loue, nor feare of his annointed, respect to the place, nor reverence, or regard of the person, (an Embassadoz of so highe a maiesty) could restraine him, from so contemptuous, and villanous a facte.

1  
Iere. 20. 2.  
Acts. 23. 2.  
2  
Iere. 18. 18.

It can not be denyed, but as gods Prophets and Embassadors, haue bin subiect to persecutions, & 1 open limitings, vnder Idolitrus Kings, and wicked gouerners, euen so, they neuer wanted secreat limiters, vnder the most godlyest Princes: and therefore no maruail, though euen in the time of our most wise, godly, lawfull, gracious, naturall, louing, and most mercifull soueraigne, there be many secreat 2 limiters, which both with tongue, inditments, and by all other meanes, that eyther by culler of law, or that such limiters may escape law, can deuise. But it can seldome (if at all) be found, in the holy booke of God, that vnder so gracious, and mercifull a Prince, in so cleare and bright light of the gospell, and after so long peace, and preaching therof, that any was so impudent, and so farre past all grace, and humanity, that derst once lay violent hands of any Prophet of God, and in the temple of God.

Let this fact therefore (euen as Mary) her loue, kindnes, and cost, shewed towards Christ, was by him promised, (and most faithfully perfozmed,) to bee made mention of, to her prayse, where soeuer this gospell should be preached, thorowe out the whole world. Euen so (I say) let this horrible contempte to God, cruelty to Christ, and outragious villany, vnto the Embassador of so high a maiesty, be registred for a perpetuall infamie, (to the conuersion or confusion of the author & his like,) vnto all, that did see, shall heare, or read thereof, vnto the ende of the world.

I know it will be thought of many, that of this matter, more a doe is made then needeth: in deede the common limitings, reprochies, and iniuries, both secreat and open, vsed against, God his most faithfull Embassadors, be so manye that this one seemeth nothing. Especiall to such as thinke, because God hath so long bin mercifull, in sparing to take vengeance of so great contemps, and villanies, to his Embassadors, that he now (as it were) hath forgotten to be iust.

But if such would well consider, firste against whom the afoze sayd, and like villanies, and iniuries be done. 2. What charge God in holy Scripture hath giuen ouer all his electe, (especially his Embassadors, 3. With what reuerence, such should be



be receaued, and entertayned. 4. How God hath reprobued such as would haue don them iniuries. 5. What vengeance God hath taken of them as ment such euill, and did but mock them. 6. What threatnings, God hath left in holy Icripturs, against suche as cyther neglect their imballage, or doe euill entreate them. 7. Lastly, with what vengeance, God hath ponished those kingdoms, citties, and persons, which haue contemned, or neglected their imballage, either dispitfully and cruellpe, handled his Embassadors.

Of either of which, one or two, sentences, or examples for profe sh ill serue: *First*, that all iniuries don to Gods Embassadors, be don to Christ, and god himselte: He th it hateth you, hateth me: He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. *Luke. 10. 16.* Sall, Sall, why persecutest thou me. *Acts. 9. 4.* What so euer you haue don I to one of the least, of these my brethren, you haue don it vnto me. *Matth. 25. 40.* *Secondly*, what charge God hath giuen &c. Touch not mine annointed, 2 doe my Prophets no harme. *Psal. 105. 14.* He that toucheth you, tucheth the apple of Gods eye. *Zacha. 2. 8.* *Thirldy*, how they shoulde bee receiued, & esteemed &c. Let a man so thinke of vs, as of the ministers of Christe, and disposers of Gods secrete. *1. Cor. 4. 1.* That ye know them which labour among you, and are ouer you in the Lord, and admonish you, that you haue them in singular loue, for their worke sake. *1. Thes. 5. 12. 13.* Obey 3 the, that haue the ouersight of you, and submit your selues, for they watch for your soules, as they that must giue accouits. &c. *Hebr. 13. 17.* *Fourthly*, Whom God hath rebuked, that would haue don his iniury. &c. He reprobued kings for their sakes, (saying as is sayd,) touch not mine annointed, doe my Prophets no harme. *Psal. 105. 13. 14.* God forbad *Laban*, (to speak 4 ought to *Iacob*) saue good. *Ge. 31. 24.* He rebuked *Balam*. euen by his Ass, that of a couitous, and imballious mind, would haue cursed the people of God. *Num. 22. 23. &c.* to 34. *Fifthly*, what vengeance God hath taken vpon such as ment them euill. &c. God destroyed, and betterly consumed with fire fro heauen, those two captains with their fifties, that

1  
Be it good  
or euill.

2  
Ment of all  
the electe,  
chiefly of  
princes and  
Prophets.

3  
Beate them  
not, neither  
hate, iniury,  
reproch, re-  
uile, nor de-  
fraude the.

4  
They that  
dare do euill  
to such, must  
answere it  
to God.

of

What iudg-  
ment resteth  
for graceles  
men, that  
dare do (any  
iniuries) vn-  
to Gods  
Prophets.

of euill mind (and deridinglye,) came to fetch the Prophet  
*Eliab*, vnto the Idolatrous King *Abaziah*. 2. k. 1. 10. God  
tare in peces, by two greedy Beares, those 42. graceles childre  
(who did but mocke good *Elizeus*,) slaying goe by bald & pate.  
Ec. 2. Ki. 2. 24. Sixtly, What threathnings &c. Who soeuer shal  
not receiue you, nor heare your words, when you depart oute  
of that house or citie, shake of the dust of your feete: truely (I  
say vnto you,) it shalbe easier for them, of the lande of *Sodome*  
and *Gomortha*, in the day of iudgement, then for that citie.  
*Matth.* 10. 14. 15. Lastly, with what vengeance &c. Not  
onely the people of the *Iewes*, their temple, cittie, and king-  
dome, but also all people, citties, and kingdoms, in the worlde,  
(vnto whom God hath offered like mercies) they alike, con-  
temning and neglecting the same, and a like despising, and e-  
uill entreating his Embassadors, (haue bine and be) feeling  
witnesses, of Gods heauy wrath, and vengeance for the same,  
according to his threathning *Iere.* 5. 9. and 29. verse, also the  
9. and verse 9. wher God repeteth thre seuerall times: that  
his soule will likewise be aduenged, of euery nation, that shal-  
be like vnto that of the *Iewes*.

*Amos.* 3. 7.

Therefore I wish, such as shall qualifie, and account the a-  
foresayd, so great a cōtempt of Gods high maiestie, and villa-  
nous handling of his Embassador, (to bee but a lighte sinne  
and small matter) to be better aduised: and well to know that  
albeit, all sinnes doe iustlye prouoke Gods vengeance, yet  
the contempt of God, neglect of his gospel, and euill entrea-  
ting his Embassadors, are those especiall sinnes, that do euen  
hasten, (and as it were with violence) pull downe with more  
speede, Gods heauy vengeance vpon that people and lande,  
wheresoeuer they be committed, and not in time repented of:  
And it is not lightly to be regarded, but more carefully to bee  
considered (of all,) from the highest to the lowest, and the ra-  
ther: for that God neuer bringeth any plague vpon any peo-  
ple, but he first reuealeth the same to his Prophets: that al our  
godly learned preachers, in all their sermons (for the moste  
part) in enueying againste all sinnes (which now be at the  
prime) they may be moe, but skant more greivous, doe adde  
these



these aboue all : contempt of God, neglect of his Gospell, vnr-  
reuerent receiuing, and euill entreating, his Embassadors,  
for which, (though there were no moe sinnes,) they daylye  
threaten Gods wrath, shortly to fall vpon vs, without speedy  
repentance.

And albeit, the Gospell be so little, and so light set by, and so  
much neglected, yet is it the glad tidings of peace, and the po-  
wer of God to saluation, to euery one that doth beleue. And not  
withstanding, the vnrreuerent receiuing, and the euill entrea-  
ting, of the Lord of hosts, his sayd Embassadors, yet doe they  
bryng (to vs) the sayd glad tidings of true good things, yea, the  
almighty Lord, and king of heauen and earth, hath commie-  
ted vnto them, the word of reconciliation, and made them Em-  
bassadors for Christ (as though God himselfe) did beseech vs  
thorow them, euen so they do pray vs in Christes stead, to be  
reconciled vnto God. The reason there addid, (might moue  
stones if they had sence) for God hath made Christe to be sin  
for vs, which knewe no sinne, that we mighte bee made the  
righteousnes of God in him : whom in deede neither knewe,  
had, nor haue, any righteousness at all, but onely in, throughe,  
and by Christ alone.

If therefore, so outrageous a contempt of God, and his  
gospell, and so villanous handling of his Embassadors, as  
that aforesayd, be not meet withall, and so seuerely punished,  
that al others may heare and feare, and do no more such wic-  
kednes as that among vs: it is eyther because God will haue  
such one to run on, in his so great contempt and villanye, that  
God may shew forth vpon him to his greater glory, the fierce-  
nes, and whotenes of his iust wrath, and vengeance, euen in  
this life, to the terroz of his like as aforesayd, or els the might-  
ty God, wil recompence the deffaring of his punishment, vnto  
the endlesse, easelesse, and remediless for euer, more greue-  
ous, condemnation, in hell fire, with the deuill and his angels.

And further, if so high treason againste gods maiestie, may  
escape without controulment (all godly) may with griued  
minds, and aking heartes, greatly doubt, that so almighty a  
maiesty, so mercifull a God, and so most louing a father, will  
not

6  
VWhen god  
vseth the  
tongues of  
his prophets  
to threaten  
his vengace,  
and theyr  
eyes, vvyth  
teares, to be  
walye our  
vvoe, (as of  
long time  
he hath, and  
dayly doth)  
it is highe  
time, to pre-  
uent his  
iudgements,  
by hartye,  
and speedy  
repentance.  
2. Cor. 5. 20.  
21.



not long be resident in his mercies, where besides all other sinnes, his high maiesty is so dispited, and contēned, his great, and long continued mercies, so vnthankfullye receiued, his lawes so careleslye violated, and his Embassadors so little regarded, and so euil entreated.

If the holy Prophet, and king *Dauid*, did requite, the dispisers and disguisers, of his earthly Embassadors, by putting part of that people, vnder Sawes, Harrowes, and Axes, and casting them in to the till Kylne. Howe will our true *Dauid*, Lord and king of heauen and earth, wound the hearpe scalpe, and with infinite moe tormentes, and moze greueous, and that in hell for euer: recompence all such, except they repent, as dare lay violent hands vpon his Embassadors, that by high heauenly peace, and the onely glad tidings of true good thinges.

Now, because zeale of Gods maiesty, christian loue, and loyalty vnto my (so godly, gracious, and mercifull a Prince) and the state: with a like christian loue and reuerence, vnto the Embassadors of the Lord God of hostes, who bring vnto vs, from his almighty maiesty, and rich mercies, this most happye embassage, euen free remission of sinnes, faith in the Lord Iesus, peace of conscience, and deliuey from sathan, hell, and condemnation, with full assurance of purchased health, life, saluation, and glorification, and that euermlasting, and in such ioyes, as can neither be exprested nor conceaued: and all this (of Gods only, free, and rich mercies,) and through the onely merites of our alone Saviour, Christe Iesus, because I say, zeale hereof, hath moued me to vse vehemencye of speache, in reprehension of the sayd foule fact: it will surely be thought of summe, that the same is not don in charity, but rather of malice, then of any good meaning: (Vnto whom I answere. That I neither spake with the person so abused, nor know that partye that did abuse him: and therefore doe not malice the man, but loue his person, as the moste excellēt creature of God, earthly: but his sayd fact, I doe euen from the heart, both hate and detest, as I hate and detest the deuill him selfe, whose work it was in him, and doe admonish the sayd partye, and that euen in the Lord Iesus, if he eyther loue God for his mercies, or feare

feare him, for his iustice : that he doe not with 6 Caine, suffer  
sathan to drawe him on, from malice to murder, therby to re- Gene. 4. 5. 6.  
uenge this reprehension, as don by the sayd person, whom hee 7. 8. 9. 10.  
so abused, which besides y<sup>e</sup> the rudenes, doth in part therof free  
him, or any learned: So I protest, that neyther the sayde per-  
son abused, nor any preacher or person learned, hath don the  
same. But euen as it was a disordered, villanous and con-  
temptious fact, both in respect of God, his gospell, his announ-  
ced, the state, the place, and the person, so hath God extraordina-  
rely, moued a simple brother, who as concerning any learning  
more then the Englishe tongue, knoweth not (as we vse to  
speake) a B. from a Batteler: who with greued mind

and not without teares, hath thus reprehended so

contemptious and gracelesse a facte. Wisse

humbly praying pardon both for him

selfe, and the Printer, if in this, or

the former, anye thing bee

worse taken, of auctority,

or any godly, then is

by the autho<sup>r</sup>

meant.

To God be prayse, to vs peace in Christ, and to the sayd  
party, and (all Papists) conuersion or confusion.

He that reproveth a skornor, purchaseth himselfe shame, and  
he that rebuketh the wicked, getteth himself a \* blott.  
Prouerbs. 9. 7

<sup>1</sup>  
And some-  
times a  
knocke.

Rebuke not a skornor, least he bate thee, \* but rebuke a wise  
man and he will loue thee. Prouerbs. 9. 8

<sup>2</sup>  
Least hee  
bate thee.

Giue ye not that which is holy to the dogges, net her cast ye  
your Pearles before swine, least they tread them vnder their  
feete, and turning againe all to rent you. Matth. 7. 6.

D. 2.



**O** Eternal, and almighty God, father of our Lord Iesus Christ, in who  
 we thy silly creatures, most miserable and wretched sinners, do render  
 vnto thy deuine maiesty most humble and hartly thanks, (and as for all o-  
 ther) thy graces and blessings (so especially) for thine vnspeakable, and vn-  
 deserued mercies, in geuing vs againe, thy holy, and most glorious gospel.  
 the pledge of thy fauour, (and the onely fode 1. and nourishment of our  
 soules) to life eternall. And that vwhen for our 2 vnthankfulnes, contempte  
 of thy maiesty, neglect, and loathing of thy sayd gospel, not worthely este-  
 ming, thy sweete promises of mercyes, nor duely fearing thy threatned  
 iudgements, vnreuerent receiuing thine Embassadors, deriding, or not  
 beleeuing their embassage, and euill 3 entreated them. (For which, and our  
 other sinnes) then committed, thou diddest iustly) not onely depriue vs, of  
 thy sayde moste glorious gospel, but also (of our most gracious and godly  
 king) by vvhich meanes, thou madest away vnto thy wrath in deliuering vs  
 and our land, into such horrible bondage, slauerye, penerie, and tyrannye, as  
 were moste lamentable to vrter, (and euen an horror, and terror to thinke  
 of) And yet so iustly (that all godly 4 were then forced) to iustifie the sayde  
 Iudgements, against themselves.

1  
 Iohn. 6. 17.

2  
 Math. 21. 43.  
 Luke. 20. 16.

3  
 Math. 21. 33.  
 &c. to the  
 chap. ende.  
 Luk. 10. &c.  
 to the end.

4  
 Read the E-  
 pistle before  
 the forme of  
 praier, vsed  
 in Genena.

VVe therefore (and the rather moued by thy mercifull, and wonderfull  
 deliuerie) from so great miseries and dangers, do not onely render thanks  
 for thy sayd great mercies, in geuing vs againe, thy glorious gospel, a like  
 most gracious and godlye a Prince, wise counsellors, and learned fathers,  
 with a peaceable and plentiful land. But also do render like thanks for the  
 continuance of thy sayd glorious gospel, the safetie of our Prince and the  
 preferuation of our whole state, (now more then twenty yeares together)  
 And doe most humbly beseech thee (O deare father) and that euen in the  
 bowels, and bloud of Christ Iesus, to pardon and forgiue vs, (the whole in  
 habitants of this English Island) our vnthankfulnes, negligence, ignorance,  
 wickednes, (with all manner) our greuous sins and iniquities, committed,  
 (during the sayd time:) by which we haue, and dayly do, no lesse, (ye muche  
 more) and more then trouble that time, a like offende thy deuine maiesty,  
 prouoking thy like (yea much more greuous iudgements.) By howe much  
 thou hast bin more 5 mercifull, warned vs by their example: and longar  
 continued thy sayd mercies (the rather) to prouoke vs to repentance, yea it  
 is thine onely great and rich mercies, that ere this, thou hast not consumed  
 neither forsake 6. vs. Thou dost not deale with vs according to our 7 sinnes,  
 neither reward vs according to our iniquities, because thou art a most gra-  
 cious, and mercifull God, ful of compassion, slow to wrath, and of greate  
 kindnes Oh vouchsafe deare father, that so great mercies be not bestowed  
 vpon 8. vs in vain, but rather according to thy wonted goodnesse, powre  
 vpon vs, (the whole inhabitants of this land.) A moste plentiful porcion  
 of thy grace and holy spirite, throughe which we may preuent thy daylye  
 threatned vengeance, by our speedy, faithfull, and hartly repentance, and  
 framing our hearts, in more awe of thy maiesty, better obedience vnto thy  
 holy word, more loue to thy sweete promises of mercies, more 9 feare and  
 terror

5  
 Math. 11. 21.  
 22. 23. 24.

6  
 Luke. 22. 48.

7  
 Nehe. 9. 31

8  
 Psal. 103. 8.

9  
 2. Cor. 6. 1.  
 1. Cro. 34. 27  
 Isaiah. 66. 5

terror of thy seuerē, and most certaine threatned iudgements, greater loue,  
and more thankful receiuing, and better intreating thine Embassadours,  
(with al other dueties) both to thy high maieſty, and one towards an other,  
euen as thou best knowest, may most staye thy iust threatned vengeance, &  
most moue, the continuance of thy vnderferued mercies, with double en-  
create, of al graces and blessings, both vpon (our most gracious ſoueraigne)  
her most honorable counſel, Nobles, Biſhops, Maieſtrates, and whole peo-  
ple of this land. Oh let the riches of thy bountifullnes, great mercies, and  
long patience, worke theſe effects in vs. Let not the number, greatnes, and  
newnes of our ſinnes, vvith our long cuſtome therein, ſo harden our ſinfull  
harts, that vve to cannot repent, but heape vp vvraſh, againſte the daye of  
vvraſh, vvhen God ſhall reueale his iust iudgement in taking vengeance  
for the ſame. Suffer vs not (Oh deare father) ſo long to follovv our owne  
luſts, in our owne land. that thou muſte neede (in iuſtice) puniſh vs, by ſer-  
uing the luſt of others, in ſome other 11. land. Neyther ſo giue vs vp, to for-  
ſake thee, the onely true God, by our ſo greedy, and carefull, ſeruing, theſe  
ſtrange (and falſe Gods) of belly, of backe, of pleaſures, of Prophets, novve  
in our owne land. that vve be compelled to ſerue ſtrangers, 12 (in a land that  
is not ours.)

Let thy greate deliueries, long preſeruatiō, rich mercies, and long pa-  
tience: moue vs rightly, and zealouſly, (to ſerue and feare thee) in our  
owne land, that vve be not vvith the (neuer vvarned Iſralites) (and as ſome  
amongeſt vs) vvith in lamentable remembraunce, and wofull experience,  
forced by the bankes of ſome 13. babil, vvith teares, to bevvayle the reme-  
brance of Sion: and being to the greater increaſe of our further griefe, alike  
derided: make like anſwere, howe can wee ſing the ſong of the Lorde, in a  
ſtrange land. Yea, let euery one, (from the higheſt, to the loweſt) novve in  
our ovvne land, vvhere euery man may peaceably, and plentifully, dvvell in  
his ovvne houſe, enioy his ovvne vvife, eate of his ovvne Vine, drinke of  
his ovvne vvell, and enioy (in greate ſecuritye) and moſt gracious defence,  
(both of God and his annoynted) the propriety of all the blessings, vvhere-  
vvith God hath bleſſed each man: euen novv, novve, (and euen here in the  
middeſt of ſo great blessings) Let euery cne, both confeſſe, repent, & vvith  
ſpeede, amend (his, and her ovvne) ſinfull life paſte, leaſt ſome Nehemiah or  
14. Daniel, be forced, both plainly to confeſſe, lamentably to bewayle,  
and alſo to iuſteſie gods iust iudgements againſt vs for the ſame, and that in  
ſome ſtrange land, or euen in our ovvne land, vvhere vve may be ſervantes  
becauſe of our ſins, and thoſe vvhom thou our God who is not mocked, in  
vvhoſe hands to fal, is a fearefull thing, vvho alſo are, euen as a conſuming  
fire, euen thou great God, mighty, and terrible, that kepeſt couenaunt and  
mercy, euen thoſe vvhom thou in thy iuſtice, maieſt ſet ouer vs, may haue  
dominion ouer vs, euen ouer our bodies, our vvives, our children, our lands  
our goods, and all that vve haue, to our like great affliction, if in time vvee  
vvill not be vvarned) but be vvife to late, vvith the ſayd vvwarned Iewes,  
as in nehemiah and Daniell the 9 chapters (both vvhiſh) vvith that nota-

10  
Roma. 2. 5.

11  
Iſaiah. 26. 13

12  
Iere. 5. 19

13  
Pſal. 137.

1. 4

14  
Neh. 9. 33.

34 35.  
Daniel. 9. 4  
5. 6. 7. 8.



ble Epistle, before the Geneva Bible, dedicated (vnto the Queenes high-  
 nes) with that also before the forme of prayer, vsed in the English church,  
 at Geneva, (I from my heart) wish, were of al, (especially) in aucthority,  
 often read, and deeply considered of, (which being so) I dare affirme, and  
 that by experience, they will greatlye moue, to humble and vnfained con-  
 fession of sinnes, true and hearty repentance for the same. A full purpose  
 (and siene practise) of a mendment of life, and also (a most careful endeuer)  
 with speede to reforme both in religion, and life, what soeuer may pro-  
 uoke God, in iustice to bring the like, or farre more grieuous  
 iudgement against vs. From vvhich vve (the vvhole  
 inhabitants of this Lande) doe beseeche  
 thee to deliuer vs good  
 Lord. Amen.

\* \*  
 \*



*Fantes escaped.*

The first number is the leafe 1. the 2. y line.  
 leafe. 2. line the last. read for defence, defience.  
 lea. 3. note. I. should be in lea. 7. at this marke.\*  
 lea. 5. note. I. read for Gen. 15. 23. Here. 13. 23.  
 lea. 5. lin. 22. read for James, Iannes.  
 lea. 6. lin. 2. read for Hanins, Hanung.  
 lea. 8. li. 57. 58. reade for Gods, thy



